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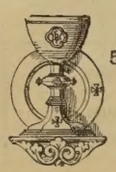
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AUGUST 15, 1904

THE MODERN SUNDAY SCHOOL

The summer School of Theology, which has just been held in Berkeley under the auspices of the Congregational Seminary, is noteworthy as being the first gathering of the kind upon this Coast, so far as we are aware. It is noteworthy for the distinction of the lecturers, chief of whom, from a distance, were Professor Sanders, Dean of the Yale Divinity School, and Professor MacFadyen of Toronto. But it is especially noteworthy for the subjects which it emphasized. It is not long since such a school would have discussed chiefly Biblical criticism. In the years before the era of criticism, dogmatic theology and apologetics would have been its favorite topics. But the emphasis in this school was upon religious education. Dean Sanders lectured entirely upon the Sunday or Bible School; Professor Brown of the University of California, entirely upon educational methods and ideals as applied to religious education, and in many of the other lectures there was reference to the same subject.

It is cause for regret that more of the clergy and Sunday School workers of this neighborhood could not have heard Dean Sanders. As the first President of the Religious Education Association his conception of the work of the Sunday School may well be taken as one representative of that of the leading educators of the country. From his lectures two impressions stand out most prominently. The first is that the Sunday School is the most important agency of the Church. The days are gone by when we can regard it as an institution for a certain class among the children. The days are gone by when we can regard home-training, in the average case, as taking its place. It can do so no more than private tutoring can take the place of school. The future of the Church depends on the education of its children. The future of the nation depends on the future of the Church. The Sunday School is the means for the education of the children. We must therefore make it effective.

On the other hand, when we approach the question of method there seems but one answer possible. It is that which in recent years has appeared in every leading Sunday School book, has formed the burden of thousands of addresses, is the note of innumerable text books, and in our own Church has been the chief aim of the various Sunday School Commissions. The method to be pursued is to make the Sunday School as much like the day school as, under its very different circumstances, it can be.* That does not mean the adoption of every latest educational theory before it is tested. Such theories are often mere vagaries. It does not mean the subordination of the religious or devotional element. But it does mean orderliness, a graded system with matter adapted to the age of the child to be taught, highly trained teachers and an atmosphere of study and progress which will stimulate the child to work. We may add that it means also that every clergyman must regard the method and work of the Sunday School as objects of constant prayer, thought and effort.

It sums up to this: Nothing is too good for the Sunday School; no equipment is too costly; no accommodations are too spacious; no teachers are too well trained. The parishes must give their interest and pour out their money; the teachers must give their time and train their capacity; the clergy must give the best of their effort. Only so can the Church of the future be what we long to see her.

*In our last issue was published an article by Rev. Dr. Smith of New York, on this subject.

THE REPORT ON THE MISSIONARY CANON.

It will be remembered that the discussion of Missionary matters at the last General Convention culminated, among other ways, in the appointment of a committee of fifteen to consider a revision of the Missionary Canons. The committee laid before the Missionary Council two years ago a proposed canon, making somewhat radical changes. A long and interesting debate followed. It seemed as if out of the many suggestions, something worth while would emerge. A year ago there was another earnest discussion, and a resolution expressing the hope that the General Convention would take such action "as will bring that body into the closest and most efficient organic and administrative relations with the Missionary work of the Church." It seemed as if the committee must be getting on the track of something worth while.

Then the committee sent out letters, about five hundred, asking certain questions as to how these closer relations were to be reached. There could be no doubt now that a valuable proposal would result. To be sure only about sixty replies were received; but they would naturally be from those most interested and competent. The report has been issued and we turn with interest to inspect it. After giving the history of the committee's effort it sums up that there is a consensus of opinion regarding the need of closer relations, and also that the meetings of the Board of Missions should be held on the three days immediately following the organization of the General Convention. The committee therefore recommends that—we wonder what far-reaching proposal is to follow—a canon be passed that the meetings be held at such a time.

If it were not for the eminence of the committee and the moral certainty of its seriousness, one would be tempted to think that the report was merely an attempt to shelve the whole subject. The main point is, as we understand it, how to bring it about that the ordinary deputy take as serious an interest in the Missionary work as he does in the legislative. The answer appears to be, so arrange it that if he is not interested in Missionary work, he can simply come three days late; or arrive, wait for the organization, committee appointments, etc., and then have three days of leisure to see the sights. The committee understands, of course, far better than any outsiders can, the difficulties in the way of the reorganization; but it does seem to an outsider that the *principle* of the present canon is wrong. The General Convention ought not to meet in two capacities. The Missionary work and reports ought to be part of its regular work as a General Convention, and the Board of Managers should be the Board of Missions as it is in every Diocesan organization. It is hard to see what is gained by calling the Church by another name, the Domestic and Foreign Missionary Society, and the General Convention by another name, the Board of Missions, when it comes to Missionary work. They are the same bodies. The Missionary work is simply one of their functions.

THE PROVINCIAL SYSTEM.

In a recent issue we spoke at some length of the two factors which are making inevitably towards the adoption of a Provincial System, and we pointed out that in the scheme proposed by the Commission there was nothing which did violence to the democratic ideals of America. The scheme, in its general form, is admirable. In some of its details it is, however, open to obvious criticism.

It does not seem necessary, for example, nor indeed expedient, that the Bishop, who is chosen to preside at the Provincial Synod, should be called *Primate*. He has no functions which require a distinctive title; and if he had, *Primate* would be unfortunate. In popular thought it would be more distinctive and imply a more elevated position than the title *Presiding Bishop of the Church*.

As another example, a glance at a map with the proposed seven provinces outlined is suggestive. It is clear that no such incongruous groups of dioceses would form really serviceable provinces; at least if any but a purely mechanical unity is sought. El Paso and Charleston or Guthrie and Cleveland cannot well have common interests. What has served admirably for Missionary purposes as a temporary expedient, would not necessarily serve the larger and more permanent interests of provincial grouping. On the other hand, the ends desired could not be attained in a scheme so inchoate and unorganized as that of State provinces as proposed by Mr. Niver of Maryland. Something which preserves the naturalness of the State province and at the same time the consistency, completeness and comparative smallness of numbers of the Commission's scheme, is what is needed. The logical method of approach to the problem would seem to be not that which assumes a given number of provinces and proceeds to carve up the nation into that number; but that which takes its start from the obvious centers and gathers the other dioceses in groups around them.

ARCHBISHOP OF CANTERBURY.

The Archbishop of Canterbury is expected to arrive in New York on August 27th or 28th. His first visit will be to Canada, where he will meet Lord Minto and visit some of the cities. Thence he intends to make a quiet visit with personal friends in Maine, after which he will pay his respects to the President, and make other visits. While in New York he is expected to preach in Trinity Church. On the 4th of October he goes to Boston to be present at the General Convention. During his stay there he will be the guest of Bishop Lawrence. He will sail for England on October 14th. The Bishop of Hereford, the Rt. Rev. Dr. Percival, is also expected to be among the visitors at the Convention. He comes to attend the Peace Congress to be held this Fall.

REPRESENTATIVE CHURCH COUNCIL.

The first meeting of the Representative Church Council of the Church of England was held on the 7th ult. This body, which includes the four Houses of Convocation—of Bishops and clergy respectively from each of the two provinces—to which are now added two Houses of Laymen, more nearly resembles the General Convention of our own Church than any assembly that has heretofore sat at Westminster. In his opening speech the Archbishop of Canterbury said their first object was to formulate for the guidance of public opinion by showing the view the Church took on great questions educational, moral, or social. Nor was the guidance of parliamentary opinion beyond their aims, and the Archbishops thought they could not better exemplify this than by taking as the first subject for discussion the Government Licensing Bill. A resolution supporting the Bill in its main principles was then moved by Mr. Cripps, M. P., and after a discussion of some warmth the resolution was carried, a majority of the Bishops voting against it, while the clergy supported it by a majority of more than two to one and the laymen by more than four to one. Among the advanced temperance reformers who moved or supported motions to amend or wreck the Bill were the Bishops of Croydon, London, Rochester, Salisbury and Hereford. A resolution in favor of extending the franchise to lay electors so as not wholly to exclude women, was carried by 153 to 58. The Bishop of Bath and Wells, who had had the advantage of observing the working of Diocesan Synods and General Synods in Australia, strongly urged that the franchise should not be given to women at the present time.

SEVENTH MISSIONARY DISTRICT.

OREGON ITEMS.

We are to have a new organization here in Portland for Church work. It will be called the "Church of the Transfiguration" or "Little Church Round the Corner." It will be situated on Sixth street, next to where Trinity Church stood before the fire. A small church building which has stood there for years, has been remodeled, and the upper part will be used for the Church. This is under the authority of the Bishop, and he has put the Rev. William R. Powell in charge. He will be assisted by Mr. Dodd, who was formerly connected with Trinity Church Sunday School. He is said to be a very competent Sunday School worker. Since the destruction of Trinity Church this neighborhood has been without a Church of any kind. It is right in the business center, near the hotels, and it is expected that many guests will avail themselves of its services. There are many children, too, who go nowhere to Sunday School, as the Churches are too far uptown. The opening will take place on the first Sunday in August.

Mr. Newill, formerly in charge of Bishop Scott Academy, will most likely open a school at Fairview in this county. He has found a large building suitable for the purpose with a large tract of land surrounding it, which, with little alteration, can be used. He will carry many of his former pupils with him. While it is to be regretted he cannot find a suitable place in Portland, it is a satisfaction to know the location will be so near, and the prestige of the "B. S. A." will not be entirely lost.

The new Trinity building is rising with commendable rapidity. It will be an imposing structure.

Since the departure of the Rev. Mr. Budlong from All Saints' Mission, Bishop Morris conducts the service every Sunday evening, with the assistance of a lay reader.

C. L. PARKER.

DISTRICT OF SACRAMENTO.

The annual Convocation will meet at St. John's Church, Petaluma, on September 9th and will continue over Saturday and Sunday. Through the medium of the **Sacramento Missionary** the Bishop has extended an earnest call, and Rev. John Partridge, Rector of Petaluma, has given a most cordial invitation to all clerical and lay delegates to attend. The good people of St. John's Church are prepared to dispense a generous hospitality to the members of the Convocation.

St. Mary's Church, Napa, which is one of the older parishes of the District, and of which the Rev. W. H. Hawken is the Rector, has had a prosperous year. Possessing a neat Church, well furnished with all the accessories of reverent worship, and a substantial guild hall, the congregation has purchased the lot adjoining, on which stands a two-story nine-room house, for the sum of $3,000. This makes a valuable property with a frontage of 260 feet and a depth of 80 feet. Parochial enterprise has also been manifested by the purchase of a piano for the guild house, the grading and marked improvement of the rectory lot, the laying of a macadamized street, and the addition of one hundred volumes to the Sunday School library. The services of St. Mary's are thoroughly Anglican, and a vigorous rendering of the hymns, canticles and anthems characterizes the work of the vested choir of men and women under the leadership of Miss Benedict, the efficient organist. The congregations are steadily growing and the regular attendance at all services is large, while the spirit of a hearty enthusiasm is evident in every department of parish activity. All obligations have been met. The parish register shows a list of 120 communicants, forty-three of whom have been added during the two years of Mr. Hawken's rectorate.

Chaplain McAlister of the Navy Yard, Mare Island, has recently effected great improvements in the interior of the beautiful chapel. Fresh carpeting, handsome black oak pews and new sanctuary lamps possessing beauty of artistic design were a short time ago put in place. The most recent additions are a dignified carved reredos and a handsome mural tablet in bronze. The latter commemorates the sad loss of ships and men at Samoa during a storm some years ago. It is the Chaplain's purpose to place stained glass windows in memory of some of the heroes of the Navy, and thus add to the attractivness of the chapel.

St. Paul's Church, Benicia, under the wise rectorship of Rev. Isaac Dawson, reports a successful year. With every enterprise suffering from the tannery strike last year, it was to be expected that the finances of all the churches would suffer. St. Paul's has come out of the crisis nobly, the congregation remained faithful, and the Rector encouraged all by his devout and earnest conduct of the affairs of the parish, while the work of the several branches of parish activity partook of even greater enthusiasm than in former days. The annual report of this old parish will this year indicate a very gratifying degree of progress.

Among the vacant parishes and missions in the District at the present time are: St. Mark's, Yreka; Loomis, Placer County, and the wide fields ripe unto the harvest in Modoc and Lake Counties. McCloud will fall vacant in September. The Bishop calls for men to fill these vacancies, who by their consecration to the exalted work of the priesthood and by their devotion to the cause of Christ and the Church, will be prepared to stay where he may send them and there labor diligently to extend the Kingdom and win souls to the King.

Rev. John T. Shurtleff has entered upon his work at Eureka with enthusiasm, and is gratified with the earnest response of the congregation to his efforts. An indebtedness of $1,600 has been paid off, thus leaving the parish free from encumbrance. The town is experiencing a rapid growth, and among the many new families is a fair proportion of Church people who will prove an acquisition to the working force of the congregation. All obligations within and without have been met. Two new organizations are supplying opportunities for the younger members of the parish to participate in useful work.

The work of construction of St. Paul's Church, Sacramento, which was delayed by the calling out of the workmen on April 4th by the Building Trades' Council, will shortly be begun anew. During the interim all the granite necessary for the new church has been prepared and delivered.

NEW MEXICO AND ARIZONA.

News from these two districts may almost entirely confine itself to the recent convocations, which correspond to California's Diocesan Convention. The convocation of Arizona met on April 7th in Grace Church, Tucson, after the celebration of the Holy Communion by Bishop Kendrick, assisted by the Rev. George Selby. There were present during the sessions six of the clergy and three of the laity. The Rev. Mr. Bennett was re-elected Secretary, and the following committees were appointed: On Constitution and Rules, Rev. Mr. Penick and Dr. Cannon; on the State of the Church, Rev. Mr. Selby and Mr. Masten; on Finance, Rev. Mr. Renison and Mr. Walker; on next Convocation, Rev. Mr. McConnell and Rev. Mr. Renison. Mr. N. A. Morford was elected Treasurer of the Convocation, and the Rev. E. A. Penick and Mr. John J. Hawkins were chosen delegates to the General Convention; the alternates being Rev. F. S. Bennett and Mr. C. H. Akers. The Standing Committee for the following year will be: The Rev. E. A. Penick, the Rev. George Selby, Mr. J. J. Hawkins, Mr. N. A. Morford. The report of the Secretary of the Woman's Auxiliary shows an activity that is most encouraging. Regular meetings have been held at Prescott, Phoenix and Globe. Both Prescott and Phoenix have contributed to the United Offering, and Phoenix to the Board of Missions also. A system of Exchange Letters between the branches has been very successful, giving a knowledge of each other's work not otherwise possible, and creating that unity so essential in this scattered district.

One step forward was taken in a Diocesan way by a resolution, referred to the Committee on Finance, which authorizes the Secretary to request every communicant to give 50 cents toward the Bishop's salary. Envelopes are to be provided, and the Secretary of the Convocation is requested to keep this object fairly before the congregations during the year.

An indication of the spirit of the Convocation, as well as of the general condition of the work was given by the Committee on the State of the Church. Its report deserves full quotation. "We are pleased to know that the Hospital of the Good Shepherd is in a prosperous condition. That the reports on the condition of the churches show that they are in a prosperous condition. The number of communicants has increased and the confirmation classes are as large as at any other time. The committee heartily approves the excellent work done by the Rev. Mr. McConnell in his missions at Nogales, Douglas and Bisbee. We congratulate our good Bishop on the excellent work that has been accomplished by his clergy during the past year. We regret to note the retirement of Rev. W. R. Seaborne from the mission at Winslow, and of the Rev. Alexander Elliott from the mission at Tombstone. (Signed.)

GEORGE SELBY,
L. C. MASTEN.

The Convocation of New Mexico met on May 5th in St. John's Church, Albuquerque, after the celebration of Holy Communion by the Bishop, assisted by Rev. E. Jay Cooke. There were present eight of the clergy and four of the laity. The Rev. George Hinson was chosen Secretary and Mr. R. J. Palen Treasurer. The following committees were appointed: On Constitution and Rules, Rev. Henry Easter and Mr. L. B. Prince; on the State of the Church, Rev. W. R. Dye, Rev. E. J. Cooke and Mr. W. J. Johnson; on Finance, Mr. A. H. Broadhead and Mr. Felix H. Lester; on next Convocation, Rev. J. M. White, Rev. F. Davis and Rev. J. H. Darling. The delegates chosen to the General Convention were Rev. Henry Easter and Mr. L. B. Prince, with Rev. H. W. Ruffner and Mr. W. J. Johnson as alternates. The Standing Committee for this year is as follows: Rev. Henry Easter, Rev. H. W. Ruffner, Mr. W. Kemp and Mr. W. M. Driscoll.

As in Arizona, so here, the Woman's Auxiliary presented an encouraging report. Its opening sentence is: "The past year has proved one of the best on record, but the goal has not been reached." Then it goes into details, showing an apportionment of $41.50 (received) for General Missions, $81.00 for Miss Thackera's Hospital, and a total receipt of $175.34.

We cannot quote the full report of the Committee on the State of the Church, but give extracts. "Your Committee finds many signs of encouragement. It seems now that there is only one place of importance in the District vacant or without some definite arrangement for services. New fields have been opened up and we have every reason to believe that the Church is fully awake to the importance of being early on the ground of new and growing places. We feel that an increase of $3,000 in the amount raised in the District indicates that the Church is alive to the needs of her work, and the people are ready to give of their means. On the whole, we are deeply thankful to report, not only a healthy condition in the Church, but we believe, by God's help, we are making steady and sure progress." (Signed.)

W. R. DYE,
E. JAY COOKE,
W. J. JOHNSON.

Here is the splendid closing sentence of the Committee on the Communication received from the Seventh Missionary District Conference: "We pledge the District of New Mexico to meet the full requirements of the apportionment plan of the Board of Missions in the future as it has done in the past." Would that every diocese would go and do likewise!

The following adopted resolution offered by Mr. Prince is significant: "That the Convocation of the Missionary District of New Mexico rejoices at the action of the last General Convention looking to the recognition, in the Constitution of the Church, of the Missionary Districts as integral parts of the Church in the United States." As in the Convocation of Arizona a resolution of cordial confidence in the Bishop was passed, containing a congratulatory clause upon the close of his fifteenth year of service.

"WHAT AM I TO LOOK FOR?"

It is related of the late Professor Tyndall that he was once taken into the laboratory of the Royal Institution to be shown a phenomenon which had up to that time been observed by only one investigator—its distinguished director, Faraday. As the two men stood together beside the apparatus which was to demonstrate the presence of a condition hitherto unsuspected in the world of science, the younger turned to the older with the question, "What am I to look for?" It was the recognition of the existence of a situation with which every student is familiar—the power of the mind to receive, or to fail to receive, impressions according to its own peculiar outlook. What Tyndall was afraid would happen was that, through his failure to direct his attention to the single important thing, he would lose, in the multitude of phenomena which were to be set in motion, that which alone he had come to see.

It is to something like the task of the scientific investigator that the writer who believes he has something to contribute to the discussion of Christian Unity finds himself called: he is to try to concentrate attention upon the essential things of the discussion—to endeavor to indicate along what lines first the consciousness and then the practices of men must travel if the goal is to be attained. It is sufficiently difficult and momentous—it is perhaps a more than sufficiently ambitious—task. Fortunately the preliminary work has been so well performed, and by scholars of such high integrity, that the student who attempts to gather up the scattered threads may be absolved of too great temerity if his statement of the teaching of the position, as it is at present understood, is no more dogmatic than the patent facts.

1. The first thing upon which it concerns us to be agreed is with regard to our own contentions. It must be determined at the outset upon what we feel compelled to insist in the face of the situation. Here the axiom which prevails in every department of historic and scientific research—that no theory is of any final value which does not make room in itself for all the facts—is of fundamental import. Whatever theory of historic orders we may advance—and it is well to bear in mind that the catholic church has nowhere advanced or held **a theory of orders,** having contented herself with stating and bearing witness to certain facts*—it must be a theory which is sufficiently comprehensive to find a place in it for the occurrences which have taken place. As Professors Duchesne and Gasparri reminded the papal conclave which was deliberating on the validity of Anglican orders, nothing can be permanently held to be essential to catholicity which the history of the Catholic Church shows to have been dispensed with through centuries of its normal and healthy growth. It is impossible legitimately to insist, for instance, upon "the correction of the instruments" forming an indispensable element in the ordination of every priest, in the face of the fact—to which these distinguished investigators bear witness—that the ceremony was absent from every ordinal for something like ten centuries of the Church's earlier life. Similarly, we cannot hold over those who have departed from the historic order an interpretation of the Church's practice with which any set of facts recognized as habitually existing in the historic body is demonstrably at variance. To come to the matter in hand, we should find it exceedingly difficult to maintain, in the face both of apostolic and sub-apostolic practice and of our own procedure, what is known as the Tractarian attitude on the question of Holy Orders. It is not that individual instances of allegiance to something like that attitude do not meet us among theologians here and there at least since the eighth century;† it is that the action of the Church as a whole has been inconsistent with it, and that in the Anglican Communion the more elastic theory of Hooker and Andrewes and Cosin and Taylor alone explains the facts. Fortunately upon this point both those who differ from us and our own ablest and most candid investigators are, I believe, to-day agreed. No candid Romanist would, I think, dispute that the practice of the Anglican body as a whole has been congruous with the wider or Hookerian view; nor, I think, would any learned nonconformist. No one also, I imagine, would attempt seriously to revive the arguments of the Tractarians concerning the "invalidity" of the orders of those about us, in the shape in which they were then presented, in the face of what we know both of our own history and practice and of the history and practice of the first three centuries of the undivided church, as well as of the genesis of the doctrine itself. If the last quarter of the nineteenth century contributed little else towards a solution of the difficulties which confront us, it did at least supply us with the clew by which we can find our way out of the maze in which the acceptance of a late and purely scholastic theory of things had, earlier in that century, involved us.

We can assert, then, without fear of successful contradiction, that the action of the Church of the first two centuries, in adhering to or evolving the historic ministry, was the deliberate action of the whole Body, and as such must be accepted as binding upon us all, and any departure from it must justify itself at the bar of history and in the forum of the Christian conscience. And we can assert further that two practical advantages have gone hand in hand with the perpetuation of that ministry: (a) it has preserved the unity of the body as has not been done where that order has been departed from; and (b) it has also preserved as has not elsewhere been done the essentials of the Catholic faith. Not only is there visible a tendency, wherever the historic ministry has been discarded, to repeated acts of schism; there is visible also a tendency to unbalanced or incomplete theologies.

2. We pass next to a consideration of the condition of those about us. And here the necessity is the same as that which confronts us in our own position: it is for a precise definition of the existing situation. Not from any theoretical, but from first a Scriptural and then a practical point of view we fault and deplore the attitude of the modern denominational Christian. He has accepted and perpetuated a deliberate and highly organized division of the body. He has made something very like a denominational virtue of what, alike in the New Testament and in the teaching of the early Church, is regarded as an enormity. It is really as inconceivable that St. Paul—the most individualistic of the apostolic leaders—would have tolerated the spectacle of our existing divisions as it is that he would have tolerated any form of deliberately accepted evil. It is as unthinkable that he would have condoned our organized separations as it is that he would have condoned or planned false witness or an organized fraud or theft.

What the writer, then, is seriously and advisedly calling in question is the position, **on secession from the Body,** which is to-day taken or acquiesced in by the ministers of practically every Protestant denomination, and which, to speak plainly, can find no single word in its support either in the pages of the New Testament or in the literature of the early Church. While "this Church" does not doubt the availability of the ministrations of the most detached of existing Christian bodies, it does doubt its right to exist in its detachment in the face of Scripture and of history, its right to set up a separate altar, its right to organize or perpetuate division in the Body which is the Bride of Christ.

WILLIAM HIGGS.

Notes.—*Ar e. g. in the preface to the ordinal; "It is manifest to all men diligently reading Holy Scripture and ancient authors; that from the Apostles' time there have been these Orders of ministers in Christ's Church—Bishops, Priests and Deacons.

†The first attempt to elevate this theory into a doctrine binding upon a provincial church meets us at the Council of Paris, A. D. 829.

AVILA, MADRID, TOLEDO.

From Burgos I went to Valladolid, a city of no remarkable interest, but affording pictures of Spanish life and character. The Cathedral is a plain and gloomy building, being in fact only the transept of the church which Philip II intended to build. Thence I proceeded to Avila, the most picturesque place, taking scenery and buildings together, that I ever yet visited. It is an old walled city, built on a hill. The walls are as thick as a house; and from one point eighteen machicolated towers can be counted. The place was made strong for defense against the Moors. The town now extends beyond the walls. Miles on miles of snowclad mountains (snowclad at least in March) are visible in one direction. In respect of scenery, Avila somewhat resembles Quebec; but Quebec has no such buildings,

The interior of a Spanish cathedral is peculiar, on account of the fact that the "coro" or choir is walled and gated in, forming a kind of unroofed church within the church. There is an ample space between the "coro" and the high altar which is free to the public, who for the most part are unprovided with chairs, and stand, kneel or squat. The sight of a number of kneeling people, perfectly motionless, scattered over this area, can never be forgotten. The Bishop of Avila was in the "coro" on mid-Lent Sunday; and I could make out a good deal of the sermon, which was on the gospel for the day. The preacher dealt with the wonderful character of the miracle of the loaves and fishes; the yet greater wonder wrought in the Holy Eucharist; and the danger of receiving unworthily. I think it was on that day that I saw a pilgrim, quaintly clad, and carrying a long staff with something like a folded banner at the end of it. The boys were following him with curiosity.

From Avila to Madrid, where I secured accommodation close to, but not in, the famous Puerta del Sol. There must have been a Gate of the Sun here once; but the place is a large asphalted irregular square, crossed by many tramways, and continually busy. As I now write, people are hurrying about, and carriages are coming back from a reception at the palace. I have seen the royal stables, which contain, besides horses, many old carriages and sedan chairs of extremely rich design. One carriage, used at funerals, being entirely carved out of ebony. I have visited the picture gallery, and seen the masterpieces of Murillo, Velazquez, Zurbaran, Ribera and Goya. The pictures of "still life," as it is called, by Luis Menendez, are wonderful, and excelled only by those of one Flemish painter, whose name at present escapes me. I mention merely the artists of the Spanish school. The collection would be improved, in my judgment, by judicious weeding out. I have also visited the royal armory, with many things of interest to the student of history: some relics of the Visigoth, of the 7th century; the field tent of Francis I taken at the battle of Pavia, 1525; much armor of Charles V and Philip II; Turkish trophies from the battle of Lepanto, 1571; and about eighteen sets of armor for the young princes, made in the 17th century. This museum is the finest of its kind in the world.

To see the magnificent equipages which constantly drive about Madrid one would not think Spain a poor country. I have no doubt that the money which has bought hundreds of splendid carriage-horses has come from Cuba. The extremes of wealth and poverty meet at this point, certainly. I have not a word to say about the churches of Madrid. They do not merit notice.

From Madrid I went seventy-six miles south to Toledo, in company with an English architect about twenty-five years older than myself, a man with a large experience of Europe. He pronounces the Cathedral the most impressive building he has ever seen. The general plan is simple; but the detail is exceedingly rich. There are five aisles; and the two aisles on each side are carried round behind the high altar, affording vistas which vary with every step taken. The windows also are glorious. Some imp of Satan recently spread the report in the papers, that "the roof had fallen in." This is not the case; and it is well nigh impossible that it should ever fall in, for the vaulting is firm and accurate. There is much stained glass, and much carving in stone. We also visited San Juan de los Reyes, St. John of the Kings, a fine old church outside the walls. High up on the outside of this church are hung two or three hundred iron chains, which the Moors, when Masters of Granada, used to confine the Christians. The cloisters are exquisitely carved in stone. I remember that the late Mr. Walley used to speak of them with great enthusiasm. There is also a wonderful old building, Santa Maria li Blanca, St. Mary the White, an old Moorish mosque, afterwards turned into a church, but now empty. The arches are distinctly Arabic, and the capitals of the columns are extremely rich. In mentioning the Cathedral just now, I omitted to say that the bases of the columns, if placed side by side, would cover an area equal to at least an eighth of an acre. I made the calculation carefully, and it gives some notion of the grand scale on which the building is constructed.

RICHARD H. THORNTON.

Provisional Program for the General Convention.

The following is a provisional program of the meetings to be held in connection with the General Convention, which meets in Boston, October 5th to 25th. This program does not include the regular business of the General Convention itself, except some of its missionary features. The program is liable to change and to be added to. But its main features will be carried out as given here.

October 5. Wednesday. Morning. Opening service of the Convention in Trinity Church, with sermon by Bishop Doane. Afternoon—Meeting of the Diocesan Officers of the Woman's Auxiliary.

October 6. Thursday. Morning—Trinity Church. Woman's Auxiliary service; United Offering presented; sermon by Bishop Lawrence. Afternoon—Woman's Auxiliary missionary meeting in Tremont Temple. Evening—Bishop Lawrence gives reception to the House of Bishops in the Bishop's House, 122 Commonwealth avenue.

October 8. Saturday—Cambridge Day. Headquarters of Deputies will be the Episcopal Theological School, and Bishop Lawrence's Cambridge house adjoining the School, Woman's Auxiliary Headquarters at Christ Church, fronting Cambridge Common.

October 9. Sunday. Evening—Trinity Church, Annual Service of Board of Missions, with missionary sermon. Bishop Brent has been asked to preach the triennial sermon at this service.

October 10. Monday. Horticultural Hall, corner of Huntington and Massachusetts avenues. All-day meeting of the Diocesan Officers of the Woman's Auxiliary. Luncheon given by the Diocesan Officers of the Massachusetts Branch in Horticultural Hall. Evening—Mass missionary meeting in Tremont Temple.

October 11. Tuesday. Evening—Reception in Museum of Art to Deputies and their wives.

October 12. Wednesday. Evening—Trinity Church, Choir Festival.

October 14. Friday. Evening—Girls' Friendly Society Service in Trinity Church.

October 15. Saturday. Concord Day. A special train will leave the North Union Station for Concord, where the Convention will be entertained by Rev. C. L. Hutchins, D. D., Secretary of the House of Deputies. Conveyances will take the visitors from the Concord Station to Dr. Hutchins' house.

October 16. Sunday. Afternoon—Great missionary mass meeting in Symphony Hall.

October 19. Wednesday. Morning—Annual meeting of the Massachusetts Branch of the Woman's Auxiliary. This meeting will be particulary rich in missionary interest. Officers and delegates of the Woman's Auxiliary are especially invited to remain over for this meeting.

October 22. Saturday. Woman's Auxiliary Concord Day. The members of the Woman's Auxiliary will be the guests of the Trinity Parish Branch of Concord.

October 23. Sunday. Afternoon—Children's missionary meeting (Junior Auxiliary) in Trinity Church.

THE PACIFIC CHURCHMAN

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Entered at the San Francisco Postoffice as second-class matter.

The news editor of this paper particularly requests that all Diocesan papers published within the Seventh Missionary District be sent to this office, and we will gladly exchange. This is done now in several instances, and we insert this note in the hope that any such papers that are not now sent in may come to us as soon and as regularly as possible.

We also ask all clergy of the Diocese of California who have any regular or occasional parish publications to send them to us. We want parish news, and the parish paper is often the very best way of sending such news to us. We desire to express our thanks to those clergy who are already sending their papers.

The Sunday School Commission of the Diocese of California will hold its regular quarterly meeting at the Diocesan House, 731 California street, San Francisco, on Thursday, September 8th, at 3:30 p. m.

OFFICIAL JOURNAL.

July 24—VIII Sunday after Trinity. Evening, officiated in St. Matthew's Church, San Mateo.

25.—St. James' Day. A. M. in St. Luke's, San Francisco, celebrated the Holy Communion and presided at meeting of the Order of the Good Shepherd. P. M. meeting of Committee to prepare Canon for House of Churchwomen. Received from the Bishop of New York notice of the deposition of James M. Blackwell, for causes not affecting moral character.

27.—P. M. In San Francisco, confirmed two in private presented by the Rev. D. O. Kelley. Gave canonical consent to the consecration of the Rev. Robert Strange, D.D., as Bishop-Coadjutor of East Carolina.

28.—P. M. In San Mateo and at Cypress Lawn Cemetery, officiated at burial service.

29.—In St. Luke's, San Francisco, baptized an infant. Meeting of Executive Committee of Cathedral Mission.

31.—IX Sunday after Trinity. A. M. In St. Stephen's Church, Gilroy, catechized Sunday School and confirmed seven, with sermon and address.

August 2.—Evening at Cathedral Mission, made an address to the Junior Assembly of St. Andrew's Brotherhood.

3.—P. M. Meeting of Directors of St. Luke's Hospital. Received from the Bishop of Spokane notice of the deposition of Charles Albert Horne, Presbyter.

5.—P. M. Meeting of Committee on Church Work at University Centres. Meeting of Committee on Canon for House of Churchwomen.

6.—The Transfiguration. A. M. In Grace Church, San Francisco, celebrated the Holy Communion and addressed Woman's Auxiliary. Received from the Bishop of Minnesota notice of the deposition of John Johnson, Presbyter.

7.—X Sunday after Trinity. A. M. In All Saints Chapel, San Francisco, celebrated the Holy Communion and preached. P. M. Catechized All Saints' Sunday School.

Attention is called to Canon XXII, Section 550, of the Canons of the Diocese, as follows:

"Sec. 550. It shall be the duty of the Deputies-elect to the General Convention from the Diocese of California to signify to the Bishop of this Diocese, in writing, at least thirty days before the meeting of the General Convention, their acceptance of the appointment and intention to perform its duties, in default of which the Bishop shall designate, by certificate, in writing, so many from those of the alternate deputies as may be necessary to represent this Diocese."

The notification contemplated in the canon, the Bishop would accordingly like to receive before September 5th, as the General Convention opens October 5th.

WILLIAM F. NICHOLS.

The Rt. Rev. Chas. H. Brent, D.D., Bishop of the Philippines, has accepted the invitation of the Bishop of California, and expects to be present during our Annual Convention in January next; and during his stay in California will deliver four lectures under the ausdices of the Sunday School Commission.

PERSONALS.

On June 7th Bishop Willis left Tonga for Fiji for the consecration of the church at Seor ka, which the Rev. W. Floyd has been instrumental in building, the first stone church of the Anglican Communion in the Western Pacific.

The Rev. Kinsley Blodgett has arrived in California, and began work as Rector of Trinity Church, Menlo Park, on Sunday, August 7th.

Rev. W. T. Douglas has returned from an Eastern trip and resumed his duties as missionary to the Hupa Indians. He raised up many friends to this work, who will, we hope, extend substantial aid.

Rev. G. E. Edgar retires from Corning, with charge of Willows and Orland, his place being taken by Rev. F. H. Fatt, of Ontario.

Mr. W. H. Holt, organist and choir master at Grace Church, San Francisco, has taken charge of the music at the Cathedral Mission of the Good Samaritan.

The Rev. George Maxwell has returned from his trip to Europe in excellent health and spirits. His present address is Tuolumne, Tuolumne County, Cal.

Rev. S. H. Morgan, of McCloud, has been persuaded to give up his stations in Siskiyou County, and after September 1st this very important field will be in need of a resident priest.

The Rector of All Saints' Church, Palo Alto, earnestly requests that all Rectors who know of young men and women entering Stanford University notify him of their names and addresses as soon as possible, in order that the privileges of the Church may be cordially extended to them. Address the Rev. George L. Parker, Palo Alto.

Rev. Geo. E. Swan, having regained his health in the strenuous life of a missionary to Modoc County in the depth of winter, has been appointed to the charge of Trinity, Sacramento. After September 1st Mr. Swan and family will occupy the residence south of the church, the Bishop's house being on the north. The title to this home recently passed to the Bishop, so that the Church now controls the full length of Twenty-sixth street, between M and N, including both corners.

DIOCESAN NEWS.

St. Stephen's, San Francisco.—The Rector, in his Monthly Parish Record, makes a strong presentation of the subject of stewardship. He is especially approaching the large subject from the side of responsibility for the right use of this world's goods. His appeal is a purely local one, but is based on true Scriptural grounds, and is the kind of teaching that is often needed in what are called "free churches."

There is also an announcement of three Sunday evening addresses for the Sundays of August 14th, 21st and 28th, on "Jesus of Nazareth—Historical; The Son of Man—Sociological; The Son of God—Theological." These ought to be of more than local interest, and we gladly give them this more extended notice.

Among the items of "Parish Notes" we note the formation of a club of ten subscribers to the PACIFIC CHURCHMAN.

Hanford—The Rev. F. J. Mynard, Rector of the Church of the Saviour, has recently been declared the winner in a voting contest in which success depended upon the popularity of the clergyman in the community in which he lives. As a result Mr. Mynard secures a trip to the World's Fair with all expenses paid. As a further result the people of the parish and other friends have presented a purse to Mrs. Mynard, which enables her to accompany her husband. We offer our cordial congratulations both to the clergyman and his wife and to the community for their appreciation of the work Mr. and Mrs. Mynard have done and are doing.

St. Andrew's, Oakland.—Work for the coming winter is being renewed with vigor and with bright prospects of success.

A new choir master, Mr. Wm. Spooner, has been secured in place of Mr. Thos. Kent, resigned. Mr. Kent's resignation was accepted with a great deal of regret, he, through his conscientious work having brought the choir to a marked degree of efficiency. Mr. Spooner has things well in hand, and the music under his direction will be an attraction at St. Andrew's.

The Senior Guild resumes work this August, after a brief respite during the month of July. The Junior Guild, under the able leadership of Miss Vandenburg, has undertaken to beautify the grounds of the church, and the good results are already manifest.

The Men's Club of St. Andrew's meets on the last Wednesday of this month. This organization is thriving, and has a membership of about twenty-five. Its object is to promote the spiritual and social welfare of the men of the parish.

Sunday School Commission.

The Sunday Schools are beginning their autumn and winter work or are getting ready to do so, and we beg to call the attention of the clergy and superintendents to the work of the Commission. Our work is to be helpful to all who want to make the best use of their Sunday Schools. We have four lines of work: The Exhibit, the Reading Courses, the Lectures, the Missionary and Public Services; and we want to say something about each of these.

The Exhibit is slowly growing. It has now on hand about 400 Lesson books, illustrating at least twenty-five series of Lessons, besides a quantity of Leaflets, etc. There are also a dozen or more maps and charts. This department grows by the occasional purchase of a new series as attention is called to it and as funds will allow. The Exhibit is in the care of the Secretary, Rev. M. D. Wilson, who is at the Diocesan House almost every day and is always ready to answer questions. The value of the Exhibit lies in giving opportunity to those who wish to see samples of the various kinds of text books, manuals leaflets, etc., in use, and to enable them to make an intelligent selection adapted to the needs of their own work. The money spent on the Exhibit recently has been limited by the demands of other departments of the Commission's work, and by the small amount of money at our disposal.

The Reading Courses are four in number, based upon similar courses issued by the New York Commission. We have prepared circulars giving details of these Courses with plans for Examination, Certificates and Diplomas. We have not been overrun with applications for these Examinations, but we believe that our Circulars have stimulated reading and study by a good many teachers, and there are a few persons here and there who are really reading and studying with the intention of taking these examinations. The Commission has secured sets of the required books of the four courses, about 75 in all, which we keep as the beginning of a reference library. We have three sets of the books required for the first course, and two of these are constantly loaned to Sunday Schools, for the use of teachers. The fact that these books are constantly in demand is certainly most encouraging.

The Lectures are planned to reach a much larger number of people, and during our three years of experience we have certainly met with much success. For the coming winter a more ambitious plan is being worked out than any previously attempted, and if this meets with a satisfactory response a still more ambitious plan is contemplated for the following year. Details of these plans are not yet ready for publication, but probably will be by the next issue of this paper. Meanwhile we ask a sympathetic response to the appeals for money which will shortly be sent out. We need the money for our Lectures, for our Reading Courses and for the enlargement of the Exhibit.

The missionary work of the Commission is in connection with the missionary organizations of the Church. The purpose is to develop the missionary spirit in the Sunday Schools, and is sufficiently familiar to everyone to warrant our not including it among the special works of the Commission that need explanation.

The work of the Public Services is done in organizing United Services for Sunday Schools, in arranging Sunday School Institutes, and in exploiting the Sunday School work in connection with the Diocesan Convention and with the various Convocation meetings throughout the Diocese.

The Commission asks the support of all interested in the most important work for which we stand.

MARDON D. WILSON.

Along with the fierce spirit of war come also the sweet ministries of love and tenderness. Think of the Red Cross in Russia making ready 30,000 beds, $700,000 worth of bread and meat, and having in hand more than $2,000,000 with which to alleviate the suffer-

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Make it a rule, and pray to God to help you keep it, never, if possible, to lie down at night without being able to say: "I have made one human being, at least, a little wiser, a little happier, or a little better this day."—Charles Kingsley.

Church Extension Fund.

MONTHLY STATEMENT.

Amounts Received for the Year to August 6, 1904.

	Apportionm't	Rec'd
SAN FRANCISCO—		
Trinity	$1496 00	$374 00
Grace	1044 50	332 87
St. John's	264 50	65 40
Advent	242 00	6 32
St. Luke's	1268 50	405 97
St. Peter's	85 50	48 48
St. Paul's	393 00	146 12
St. Stephen's	222 00	60 21
St. Mary's	43 00	17 02
Good Samaritan	64 50	44 43
St. James'	44 50	19 12
Holy Innocents	29 00	29 64
OAKLAND—		
St. John's	176 00	94 52
Advent	273 00	55 00
St. Paul's	547 00	183 81
St. Andrew's	29 00	
Trinity	50 00	114 10
ALAMEDA—Christ	419 00	57 70
BERKELEY—St. Mark's	406 50	99 05
BELVEDERE—St. Stephen's	19 00	
CENTERVILLE—St. James	14 00	10 85
CORTE MADERA—Holy Innocents	14 50	11 15
HAYWARDS—Trinity	29 00	7 16
LIVERMORE—Grace	14 00	9 15
LORIN—St. Matthew's	5 75	3 20
MARTINEZ—Grace	36 50	9 15
MILL VAL.—Our Saviour	49 00	20 00
NILES—Trinity	10 50	2 00
PT. RICHMOND—Trinity	14 00	16 13
SAN RAFAEL—St. Paul's	217 00	70 20
SAUSALITO—Christ	131 00	44 20
WALNUT CREEK—S. Paul's	7 75	
AR. GRANDE—St. Barnabas	6 20	1 90
BELMONT—Good Shepherd	17 25	1 25
BEN LOMOND—St. Andrew.	14 50	2 25
GILROY—St. Stephen's	35 50	5 65
HOLLISTER—St. Luke's	16 00	8 00
JOLON—St. Luke's	4 50	2 60
KING'S CITY—St. Mark's	9 50	6 20
LOS GATOS—St. Luke's	37 00	21 86
MENLO PARK—Trinity	140 00	106 26
MONTEREY—St. James	10 50	3 00
PACIFIC GROVE—St. Mary.	46 00	44 90
PALO ALTO—All Saints	114 50	38 10
PASO ROBLES—St. James	29 00	
REDWOOD—St. Peter's	31 50	5 24
SALINAS—St. Paul's	90 00	24 25
S. ARDO—St. Matthew's	3 50	1 00
S. JOSE—Christ	40 00	12 25
Trinity	321 00	71 65
S. LUIS OBISPO—St. Steph.	33 00	3 20
S. MATEO—St. Matthew's	447 00	128 48
" School	17 00	8 80
S. MIGUEL—St. John's	5 75	5 40
S. CLARA—Holy Saviour	47 00	7 75
S. CRUZ—Calvary	107 00	47 74
SO. S. FRANCISCO—Grace	8 25	
WATSONVILLE—All Saints.	41 00	10 55
BAKERSFIELD—St. Paul's	84 50	14 00
FOWLER—St. Michael's	19 00	25 33
FRESNO—St. James'	199 00	30 05
FRESNO FLAT—Christ		2 40
HANFORD—The Saviour	90 50	23 47
KERN—St. Barnabas	8 00	
MADERA—Trinity	11 50	
MERCED—St. Luke's	23 00	
MODESTO—St. Paul's	19 00	10 10
SELMA—St. Luke's	23 00	11 40
SONORA—St. James'	30 00	22 04
STOCKTON—St. John's	358 00	104 87
TULARE—St. John's	9 00	8 82
TUOLUMNE—St. Michael's	31 00	5 56
VISALIA—St. Paul's	11 50	7 15

SUMMARY OF RECEIPTS:

Con. San Francisco	$2375 52	
Con. San Jose	568 28	
Con. San Joaquin	265 19	
Other Sources	253 64	
		$3462 63
Disbursements		4285 69
Account Overdrawn		$ 823 06
Rec'd to same date 1903	$3166 87	
" " 1902	3097 30	

MISSIONARY COMMENT.

MISSIONARY SPIRIT AND SPIRITUAL POWER. In the issue of July 15th we said that there was a science of missions. We want now to point out, necessarily very briefly that there is also a philosophy at the basis of missionary effort, a Christian philosophy. That philosophy is simply the fact seen in every department of human life that the power to give out, the ability to express the inner self is the measurement and the thermometer of the power that resides within. It is not always true in the world of business and of politics that the best men or the men of most real character exert the largest influence. Nor is it always true in the great circle of Christian people that the most deeply spiritual speak the loudest or are most famous, or shape most largely the lives of others. In a world of evil, and imperfect judgment, and unavoidable injustice, this is impossible. The actual, full expression of inner goodness will only come when Christ and His spirit reign in every heart. But meanwhile and in the slow development (slow as we count time) which is the only real development, that type of life and thought which has most inner power behind it will shape humanity. The Christian type has during two thousand years "won its pathway upward and prevailed" simply because it has more power behind it, the very power of God expressed in redeemed mankind. The missionary spirit is nothing less than the quenchless fire of God spreading on and on from every small body of Christians, and from every individual redeemed soul until it envelops all humanity in its glowing light. The light spreading in other lands is the register of the brightness of the light burning in the people and the Churches, where it was first kindled. The reality and growth of the Christian type in China, or anywhere else to-day is the thermometer that registers the inner power of the Christ in the souls and the Churches that make up Christian civilization. The powerful man is he who expresses his inner self most fully and intelligently. The powerful Church is that which "goes out into all the world" because its inner fire drives it out to that universal self-expression. The Christ alone could give such a command as that. This brief philosophy of the Missionary spirit, and the way Christ came to give this command is seen in His own life. There are four circles of power in that life. First, he went down to Nazareth with his parents and was subject unto them—the small circle when God spoke to him the first words of His kingship. Second, "this is Jesus of Nazareth"—the home circle has broadened out into citizenship—larger expression for larger power. Third, He called His disciples unto Him and said: Let us go into the *next towns* that I may preach there also—the Missionary spirit reaching out into larger brotherhood. And last of all, "Go ye into *all the world* and preach the Gospel"—the spirit of God's power expressing itself without limits; a whole redeemed humanity. Is our philosophy false or strained? Did not that rising thermomenter of His life (we speak reverently) indicate the growth of His inner power? Is it not true that He gave the great command last of all because He saw that God's fire cannot burn in one spot, but must obey the law of power and spread onward until it consumes all mankind in its saving, purifying flame? Can God's Church claim inner power unless it finds the same absolutely necessary self-expression? If she does not so express herself, is there any hidden power within her? This we believe to be the inseparable connection between the Missionary spirit and individual spiritual power.

WHAT MIGHT BE DONE BY SEPT. 1. The fiscal year of the Board of Missions closes August 31st. Our opportunity to go down in Missionary history closes for this year on the same date. As our last word on the matter we quote the following from the August number of *The Spirit of Missions:* "Are there not fifty persons who before September 1st will give $1,000 each; 200 who will give from $100 to $500 each; 500 who will give $50 each, and 1,000 who will give from $5 to $50 each? If this were done all bills could be paid, the promises made to the Missionary bishops would be redeemed, and the Church might assemble in Boston with a note of triumphant thanksgiving for the past, and with renewed confidence as it looks forward to the larger requirements of the future."

CONVOCATION OF SAN JOSE. The Convocation of San Jose will meet in Trinity Church, San Jose, at 2 p. m., September 6th. The afternoon's discussion, after the usual business, will be upon the topic, "The Place of Religious Instruction in the Education of the Young." The subject will be subdivided into a consideration of "Day Schools" and "The Church." The first subdivision will be presented by Mr. S. D. Waterman, Superintendent of Public Schools in Berkeley. The second will be presented by Professor H. R. Fairclough of Stanford University.

The evening of the 6th will be devoted to a Missionary meeting, at which the speakers (barring later change) will be the Rev. H. W. Digby, the Rev. John A. Emery, Archdeacon; the Rev. C. S. Fackenthall, and the Right Reverend the Bishop of the Diocese. On the morning of September 7th, after 9 o'clock celebration of the Holy Communion, there will be a discussion of the Missionary apportionment, Diocesan and General; the best method of putting the matter before the people, and of raising the full amount. It is hoped that the attendance will be large, and that every delegate will come with suggestions upon this all important matter.

MISSIONARY NOTES. Bishop Brent has lately been through Northern Luzon, and also made a visit to the Island of Panay. At Baguio (Luzon) an offering of $400 was given to complete the furnishing of the Church. General Wood and Governor Wright were in the congregation.

Bishop Graves traveled 2,000 (round trip) miles on the Yangtse River between March 10th and April 7th. This is his word about the work in this part of China: "The whole journey of nearly 2,000 miles along the river had taken just four weeks. The total number of confirmations was seventy-one. I came back feeling that everything was progressing satisfactorily, and that everybody is trying to do his duty. These short notes cannot convey the impression made upon me by the progress which was so noticeable in all the stations; all is going well and the mission is steadily going ahead."

PERHAPS.

When burdened with the weight of years,
And weariness of Life's mishaps,
There comes a sense of sweet relief,
In thinking that there may, perhaps—

Be given, in the long, long day
Of fair Eternity, a time
To see our plans and hopes renewed
And realized, in Peace sublime.

Walnut Creek, Cal. **A. C.**

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay street, San Francisco.

Secretary—Mrs. A. M. Lawver, 1767 Broadway, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington street, San Francisco.

The Diocesan Secretary expects to leave on the 15th for the General Convention and a visit in the Eastern States. All business relating to the Auxiliary should be referred to the President, who with the other general officers will carry on Mrs. Lawver's work in her absence.

Mrs. Lawver's address during September will be "The Arlington, Cobourg, Canada," but letters addressed to Mrs. Newlands' care will be duly forwarded.

The Secretary leaves the diocese for a time with a feeling of confidence that parish officers will do all they can to ease the extra burdens imposed upon the President, that they will be prompt in arranging the winter program of work and meetings, and exact in the keeping of records and reporting to the President. The twenty-fourth annual report just issued shows enlargement of the work. The loose ends of many skeins have been gathered up at the close of the year, and the promise of the coming eight months of endeavor lies in the faithfulness and kindliness of spirit that together have made our work not only a success in material results, but one long joy in mutual service.

It is intended to arrange for a celebration of the Holy Communion in San Francisco at the time the triennial service is being held in Boston, October 6th. May not other places thus join most nearly in the great United Eucharist?

The Mission Class is making a new start. Churchwomen are invited to join it and to send the young people. The leader, Mrs. Mathis, is arranging with the help of the Bishop, a course of study which, it is purposed, shall treat Church History from the standpoint of Missions.

The possibilities of gaining a knowledge of the progress of Christianity by this method are very alluring; and the purpose of the course is not only to teach missions, as such, but to exhibit the continuity of our branch of the Holy Catholic Church, from the issuance of the Great Commission to the present day.

We wish for students, and shall be glad to welcome hearers also. The class will meet at 2 p. m. on the third Monday of the month in the Diocesan House.

The first meeting of the winter's course is appointed for the afternoon of the 15th, when the work will be outlined. A cordial invitation is extended.

A very interesting meeting marked our annual visit to St. James' Church on the afternoon of the 1st, when we rejoiced together over all the improvements and enlargement of the work and the building.

The ladies of the church served tea in their usual happy fashion, during which the proposed change in the methods of the missions class was discussed.

A goodly number of Auxiliary women met in Grace Church on the Feast of the Transfiguration, to celebrate their Altar Day, and to receive renewed strength and uplift from Corporate Communion, and the thoughts which such a day brings. Our Bishop came to us with a message from the Mount of Transfiguration, showing us that it was not only the Mount of Vision, but also the Mount of the Voice. As to the Apostles, so also to us, the voice of God the Father is first a calming voice. When we are troubled and perplexed with doubt, with difficulties, with sorrow; when we stand appalled and helpless in the misery of the world about us, the voice from the Mount calms and comforts our souls, and we look up to Christ for help. God's voice is also a consecrating voice, and as we listen to it, we begin to understand that our lives are not our own, but to be devoted wholly to the service of the beloved Son, who came to save us, and in whom alone the Father is well pleased.

With this comforting, strengthening message, we went out to take up our lives again, with a new calmness, a new devotion, a new consecration.

BROTHERHOOD OF ST. ANDREW.

The next meeting of the Senior Local Council will be held in St. Paul's Guild rooms, corner Fourteenth and Harrison streets, Oakland, at 8 p. m., August 18th. The narrow gauge ferry leaving San Francisco at 7:30 p. m. will allow ample time for those in the city to reach their destination on time for the meeting.

The third quarterly meeting of the Junior Local Assembly was held on August 2d, in the Cathedral Mission. While the attendance of Juniors was below the average, the meeting was otherwise a very satisfactory and helpful one. The boys were favored by the presence of Bishop Nichols, who came all the way from San Mateo in order to attend the meeting, that the boys might thus know of his interest in their work. The Bishop spoke a few words, full of interest and encouragement for the boys, The reports of work being done by the Juniors, such as attendance regularly by a committee appointed for this purpose, at the Water Front services, and other lines of work that is being done, show that the Juniors are actively at work. Among other things that might be mentioned, is the organization of a probationary chapter at the Protestant Orphanage, a work that is being handled by the Vice-Director of St. John's Junior Chapter, with the assistance of one or two others of the Juniors. Resolutions of sympathy on the necessary retirement on account of ill-health of former President English, of the Brotherhood National Council, and on the death of Hubert Kelley, a former member of the Assembly, were passed. The presence of a number of the clergy, including the Chaplain of the Seaman's Institute, and of quite a number of the Seniors was encouraging to the boys.

The next meeting of this Assembly will be held on the first Tuesday in November, at a place to be decided upon at a later date.

Two new Senior Chapters, organized within the past two weeks, indicate a revival of interest, and a strengthening of the forces of the Brotherhood in this section. On Wednesday evening, July 27th, a number of the men of Christ Church, Alameda, gathered in the Rector's study at the church and decided upon a revival of the Senior Chapter formerly connected with this parish. The Rev. Mr. Bugbee, assistant to the Rev. Mr. Guthrie, called the meeting to order, after which a short address was made by the Western Secretary, followed by the election of officers. This Chapter starts out under very favorable conditions.

The other Chapter, which is also a revival, is at Grace Church, San Francisco. The Rev. Mr. Evans has been fortunate in the procuring of some eight or ten young men of his parish who have taken hold of the work, and on Sunday morning, August 7th, were present at the early service for admission as members of the Brotherhood. Mr. F. I. Shoemaker will act as the Secretary of this Chapter. Arrangements are being made for a special service to be held in one of the city churches, not yet decided upon, on Wednesday evening, September 7th. Complete arrangements have not as yet been made, but the date is announced that it may be reserved for the occasion.

Notice of the meeting, in detail, will appear in these columns in the next issue of this paper. The purpose of this notice is to request the holding open of the above date for this meeting, and as large an attendance as possible at the next assembly meeting.

The Sunday School Lenten Offering.

At the August meeting of the Woman's Auxiliary the following communication to the Auxiliary from Dr. Lloyd was read, and members present promised to repeat it to their Sunday Schools.

It is very important in the interest of good business, and a matter of honest dealing with our children, that they should know "what becomes of their money," and we hope our readers will see that Dr. Lloyd's note is read in every Sunday School in the Diocese.

"My Dear Friend: Perhaps no company of helpers of the Church's work are more persevering or successful than the Sunday School Auxiliary. Year after year the same fidelity has been shown with ever increasing results, and the work that their self-denials make possible grows proportionately to be more effective and efficient; and yet I fear that what they have done is taken much as a matter of course, and little done to make the young people know how really valuable is their service.

"Will you not see to it that the Sunday Schools and their officers are thanked on behalf of the Board, and if notice can be taken of it from the chancel, and the same thanked publicly for their help, it will only be their due.

"Assuring you of our appreciation for your own carefulness in this matter, I am, Very truly yours,

"ARTHUR SELDEN LLOYD,
"Gen. Secretary.

"Easter, 1904. Church Missions House, 281 Fourth avenue, New York, N. Y."

So long as we love we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend. —Robert Louis Stevenson.

A MARTYR OF TODAY.

Adopted from the French of Pierre Loti.

"We of this wise, wise generation have outgrown our faith just as a child outgrows his youth," a very dear old friend once said to me; adding half sadly, "Truly the age of miracles and of martyrs is past." She was such an intimate friend that I ventured to contradict her. "Of miracles perhaps, chere amie; that is, if you do not count the daily miracles of sunrise, or starlight, or the unfolding of flowers: of extraordinary miracles, yes! The special interventions of le bon Dieu—the pillar of cloud by day, the guiding column of flame by night—those, if you will, are past. But not the age of martyrs. That I can authoritatively affirm for I happen to have had in my own little circle of acquaintances a martyr—even just such a one as might have lived in les Moyen Ages, the misty centuries when chivalry walked hand in hand with persecution. Have I your permission to prove my case by telling you of him? It is a simple story—and short. Only you will forgive me if it is a little sad?"

She earnestly begged me to begin at once, and obedient to her wish, I commenced.

"This little history of which I am to tell you, chere amie, happened many years ago and many leagues away—far beyond any horizon where your eyes have rested, la-bas in the sad and sinister country of the Annamites. I was stationed at the time on board an armored cruiser. Our orders were to remain in one of the little bays that indent the coast to keep up the blockade against the rebels. With the shore where velvet rice fields rolled away to the foot of a tall amphitheatre of mountains, we held no communication whatever. The natives remained mistrustful and hostile in their villages.

A heavy veil of heat hung continually over us—heat reflected from the dull surface of the water shining like polished metal to the sad-colored sky that persistently remained grey till it seemed as though leaden curtains had been drawn across the sun.

One morning during my watch the quartermaster came up to me and said, "There is a sampan coming down the throat of the bay, Commandant, it appears to wish speech with us."

"Ah, and whom does it bring—rebels or refugees?"

Before answering, he shaded his eyes and looked again at the little boat bobbing gaily in our direction.

"There is, Commandant, as well as I can see, a strange figure sitting alone in the bow—a Chinese bonze, a priest, it may be. But indeed I cannot surely say what manner of man it is."

Noiselessly, daintily, the sampan came over to us, pirouetting lightly on the lazy, no. ripples of the water like a danseuse de ballet. An Annamite girl dressed in a long, flowing black robe stood in the stern rowing, with a certain barbaric rhythmical grace, our unknown visitor towards us.

On closer view he certainly presented a strange figure, enveloped in the voluminous gauze garments of a native priest, his long hair rolled into a knot on the crown of his head, and his eyes hidden behind the large tortoise-shell spectacles wron by the Annamite bonzes. In striking contrast to this Oriental garb, he had a noble face quite different from the flat-nosed Asiatic type of the country, and a fine fair beard.

He stepped on board and coming forward, spoke to me in French—timidly and heavily as a man to whom speech is a luxury enjoyed but seldom.

"I am a missionary—a priest," he said simply, "my birth place is Lorraine, but for more than thirty years I have lived in a village—inland"—He waved his hand vaguely over the fields towards the north. "I live there with my people who are all Christians. It is for them I have come; to ask help, to entreat you to save them. Many, many miles have I walked to beg this aid; to plead with your Captain for this assistance. For the rebels have threatened us. They are already near. And my people—all my people—will be massacred if some one does not come at once to save them. Yes, otherwise the rebels will kill all my people" he repeated insistently, "all my little flock of souls, every one—ca c'est tres certain."

The priest spoke with a simple earnest force almost without gesture. Between the stiff, jerky phrases it was easy to see the light of his devotion to his converts shining through. His love enfolded them like protecting wings.

But alas, the Captain was obliged to refuse the precious assistance for we had already sent every man and every gun that could be spared from the ship into another troubled region southwards. There remained to us only just a sufficient crew; truly, we were powerless to help his poor Christians, his "paroissiens" he called them, dwelling with a simple tenderness on the word. And so, though we had the keenest sense of our brutality, we were obliged reluctantly to leave them to their fates, to consider them as lost.

The heavy prostrating hour of noon descended on us; the hour when animation, life almost is suspended in Annam, when the face of nature retires behind a veil of quivering, tropical heat.

The little sampan and the Annamite girl were gone back to the shore. We lost sight of them among the unhealthy undergrowth of the land. And the priest remained with us—silent, his mind plainly revolving like an imprisoned squirrel, always, always, in the cage of the same thought. Yet he neither complained nor protested.

During the dejeuner he ate with us, he showed himself of little brilliancy, le pauvre homme. Those first years of moral loneliness, of complete isolation in a strange land must have benumbed, dulled, him; leaving the country, as it were, to absorb him the more easily afterwards. He was so much a native, an Annamite, that little conversation was possible between us. Indeed we could find no common ground where our tastes and sympathies might meet.

Only once when, after the coffee, cigarettes were passed, he became interested, almost animated, and asked eagerly for "du tabac francais" to fill his pipe. It was more than twenty years, he said, since he had enjoyed such a luxury. With childish delight he smoked a full pipe, then another, and yet another. Finally, excusing himself on the plea of his long journey, the good man leaned back against the cushions and fell asleep like a tired child.

To think that we must probably keep this unexpected guest whom le bon Dieu had so plainly sent, perhaps for several months until the rebellion was stamped out, or until, if his Superior desired it, we could conduct him to some distant field for new work, or else take him home to France, I must confess to having looked on the prospect of his solemn—almost depressing—society, regretfully. The other officers shared my view, and it was without enthusiasm that one of them went to tell the good Father that a room had been prepared for him by order of the Captain.

"A cabin is at your disposal, mon Pere, Ca va sans dire that you remain with us until we can conduct you to a place of safety."

He appeared not to understand.

"But—I was only waiting for the cool of the evening to request of you a little boat that could take me back to the end of the bay. Before nightfall you will at least be able to send me back to shore?" he inquired anxiously.

"To the shore? And what will you do there—on shore?"

"But—I will go back at once to my village" he said with a touching simplicity almost sublime. "Ah, no I cannot sleep here! You must understand that. If the attack should be for to-night ——?"

How he grew with each word, this man at first sight so dull, so commonplace! We gathered close around him drawn by a charmed curiosity, thinking what a cruel test le bon Dieu demanded of his courage.

"But you, of all, will be the least spared mon Pere—if the attack comes."

"That is probable, certainly—I, least of all," he answered calmly with the serene courage of an early Christian martyr. His faith, however, was the more noble for it responded surely, immediately, even without the dramatic appeal of the persecuted centuries—without the spectacular crowd to cheer and hoot.

Ten of his beloved "paroissiens" would be waiting on the shore at sunset to receive him, and at nightfall, under the kindly cloak of darkness, they would all return together to the village there to await with calmness the will of the bon Dieu.

When we pressed him, entreated him, to stay—for it was running to a certain death, a death cruel and horrible to return there after this refusal of help—he became gently obstinate, quietly determined, but without flowery arguments and without anger.

"It is I who have converted them, and yet you ask me to abandon them when they are persecuted for their faith. They are my children, my dear children, vous comprenez bien"—he explained haltingly. We could see still more clearly how close he clung to them; as close as flesh to bone.

With emotion the Officer of the Watch ordered one of our boats to take the Father ashore, and we came to shake his hand before he left us. Calm and tranquil, sunk again into silence and insignificance, he handed me a letter for an old relative in Lorraine. After we repeatedly pressed it on him, he accepted a little store of French tobacco, "just for the journey," he protested. It would not be worth while to take more. He begrudged "le bon tabac francais" to the rebels.

Then he started on his way. As the twilight deepened, we stood long in silence watching him disappear over the warm, oily waters towards the shore, following with eager eyes the sharp silhouette of this strange apostle who travelled so simply and unpretentiously to his obscure martyrdom.

As I paused, my dear, old friend leaned over and laid her hand upon my arm. Her eyes were wet.

"Et puis? What more? Tell me the end," she asked with gentle impatience.

"The end? There is no end, chere amie. Only—the next day we saw rising afar off a thin curl of blue smoke like a feather, away, away to the north near the mountains towards which the Father waved his hand. Of him we never heard again. The rebels swept the country—that we knew from our own men who came back exhausted from their expedition to the south; and from peaceful natives flying to the coast in the vain hope of safety. But none came to tell us of the Priest or his "Paroissiens." He and his village were become as a spot of silence, a hushed chord in the Symphony of Universal Life.

CHARLES L. LORRIMER.

CORRESPONDENCE.

Parish Treasureres.

To the Editor of **The Pacific Churchman**, San Francisco, Cal.:

Dear Sir:—At a special meeting of the Vestry of the Church of the Holy Apostles, held on July 8th, 1904, the following communication from the Accounting Warden, Mr. George C. Thomas, was presented:

Zermatt (Valais Suisse), June 21, 1904.

To the Vestry of the Church of the Holy Apostles:

Gentlemen:—I have only seen within the past few days the report of the Convention of our Diocese held last month, and I have been much impressed by what was there said by the Bishop Coadjutor respecting the matter of Church funds, and also the discussion in the Convention regarding the same subject, and its special application to parish moneys.

The importance of safe guarding these cannot be over estimated, and I regard it essential that every Accounting Warden or Treasurer should give security. I should therefore be glad, if the Vestry are in accord with me, that measures should be taken at once to provide in the proper manner by by-law, that the Accounting Warden of the parish of the Holy Apostles, should be bonded in the sum of ten thousand dollars, the security to be in not less than two reputable companies of ample capital and standing, the cost of such security to be paid by the parish.

I desire to thank the Vestry for their many kind expressions to me during the more than thirty-six years in which I have held my responsible position.

The sum of $10,000 may be considered a large one, but the amount of our investments and the cash passing through my hands indicate that it is not execessive.

With sincere regard, I am faithfully yours,

(Signed) GEORGE C. THOMAS, Accounting Warden.

On motion the Secretary was instructed to have a by-law prepared in conformity with Mr. Thomas' suggestions to be presented at the regular stated meeting to be held in September next.

This matter is one of such vital importance to every parish that it would seem that the widest publicity should be given the example set by Mr. Thomas, as I believe his attitude will induce other parishes to take similar action. I therefore send you the information to make such use of it as you may deem proper. Very truly yours, GEO. W. JACOBS,

Secretary of the Vestry.

College Committee, B. S. A.

To the Editor of **The Pacific Churchman**, San Francisco, Cal.:

Dear Sir:—The College Committee of the Brotherhood of St. Andrew is anxious to get the full name, home address and full College or School address of every Church man or boy who intends to enter any college or boarding school in the United States next Autumn, and to know as to each whether he is baptized, confirmed and a communicant. The information is to be given by us to the College Chapter of the Brotherhood, the College Church Society or the Rector of the nearest Parish, so as to diminish as far as possible the number of young men who are annually lost to the Church, and too often to any religious influences, in the transition from home or Church school influences to college or boarding school.

Parents and Rectors will confer a great favor on us and, we hope, be of great service to their sons or parishioners, if they will give us the fullest and promptest information. We especially desire the exact address of the young man's future room in college, because in the larger colleges it is some weeks after the term begins before a particular man can be found easily unless his room is known.

Trusting that you can find space for this letter in your columns, we remain

Very respectfully yours,
ROBERT H. GARDINER, Chairman,
PERCY G. WHITE, Secretary.

Gardiner, Maine, August 1, 1904.

Bishop Kip's Bible.

There has recently come into the possession of the Diocese of California, for preservation among the archives, a Bible with a most interesting history. It bears on its flyleaf this inscription:

"Think upon the things contained in this book."

This copy of the Holy Scriptures used at the Consecration of the Rt. Rev. William I. Kip, D. D., the Missionary Bishop to California on the festival of St. Simon and St. Jude, the Apostles, in Trinity Church, New York, is presented to him, with fervent prayers for his health and usefulness, as a token of the respect and affection cherished for a beloved brother by JACKSON KEMPER,

Consecrating Bishop and Bishop of Wisconsin.

October 28th, 1853.

The next page bears the following inscriptions:

To Wm. Ingraham Kip,
with the Blessing of
his grandfather,
Wm. Ingraham Kip,
Bishop of California.

August, 1871.

Delivered into the hands of the Rev. Wm. Ingraham Kip, Jr., at his ordination to the Priesthood in the Church of St. John the Evangelist, San Francisco, St. John Baptist's Day and V. S. after Trinity, 24 June, 1894, by

WILLIAM F. NICHOLS,
Bishop of California.

Accompanying the Bible is the card of Mr. J. C. Astredo, who gives the Bible to the Diocese, and on the card is written as follows:

"Given to me by Rev. Wm. I. Kip."
To the Diocese of California.

July 30th, 1904. J. C. A.

It adds somewhat to the peculiar interest of this incident to remember that the date of Mr. Kip's ordination to the priesthood was the fourth anniversary of the Consecration of Bishop Nichols to the Episcopate.

We leave to our readers the pleasures of the imagination, by which the older ones at least can call up a multitude of associations and memories by reading this record. We only add that the possession of this and other valued relics of the past makes more and more imperative the need of some fireproof building or vault in which to keep them.

The Hour and the Man.

No man can choose what coming hours may bring
To him of need, of joy, of suffering;
But what his soul shall bring into each hour
To meet its challenge—this is in his power.

Priscilla Leonard, in Outlook.

LITERATURE OF THE DAY.

"Selected Letters of William Bright," Professor of Esclesiastical History, University of Oxford. (Wells, Gardner, Darton & Co., London.)

Newman held that letters afford the best revelation of a man as he lived and really was. The editor of this book, the Rev. B. J. Kidd, B. D., who was a near friend of Canon Bright, has acted upon this idea, but the selection he has made is not merely the interchange of ordinary thoughts and incidents between friends, but the weighty, well-considered opinions of a ripened scholar, and a man of keen insight into current questions touching the very innermost life and well-being of the Church in his day. Of his learning there can be no question, especially in that domain of Ecclesiastical History where he was as much at home as the ordinary man is in current events. While reading his historical works one has the feeling very often that the writer must have seen with his own eyes and heard with his own ears the things he describes. There is no consciousness of effort, but there are those wonderful little touches which vitalize the story, closely akin to the artless but marvellously graphic fashion of the old chroniclers of England, his own beloved Bede, above all. The Early English Church History is a sufficient example of this, and no one who wants to get a clear idea of the origins of the Anglican Church can afford to leave that book unstudied, much less unread.

But the Letters cover a wide range. Nearly every matter of controversy which has vexed the peace of the Church during the last forty years has some notice, and that notice generally means the putting it in a clearer light and disentangling it from misleading issues. There is a weighty and remarkable, but brief, review of divorce, and a critical examination of the meaning of the words Our Lord used in making His one exception in regard to the solubility of marriage. Just now this is of special interest. Doctrine, Liturgics, History, and the questions of his day, which are most of them the questions of this day also, are all discussed in these pages, and one cannot but feel while reading them, the honest, fearless candour of the writer, and the force of his claim to be heard. Further there are very helpful answers to inquiries on those much debated matters of ritual usage and of doctrine, which are so full of perplexity in these days, and the common sense of the replies is as conspicuous as the learning. In the historical section there are many things worth noting on the Ancient British Church, and, inter alia, a letter to a Priest of this Diocese, which puts the origin of the Church of England,—British and Roman,—in a way which admits of no reply.

There is no book of these days of many books, that we know of, which takes account of so many questions of living interest to every Churchman, and especially to every priest. But it is not a book to be cursorily read and dismissed from the mind. It ought to be kept for reference, and every man who does read will take care to have it close at hand.

Canon Medd has written a brief memoir, the fruit of fifty years' intimacy, and it is a model of what a biography ought to be, not only in its conciseness, but in its clear presentation of its subject. Modern biographers seem to think that they must beat out their subject to attenuation till it is made to fill two or three portly volumes, and what is of importance is lost in a flatulent mass of the infinitely little. The just-published life of Edward Fitzgerald is one of the most flagrant examples of this modern viciousness. But it serves to emphasize one's thankfulness to a biographer who has the grace of reticence and the modesty to sink his own personality in that of his subject. H. H.

"Dux Christus." An outline study of Japan. By W. E Griffis. (The Macmillan Co. 30 cents.)

Japan from the missionary point of view contains much that is interesting.

"The Christian Science Delusion." By A. C. Dixon. (Roxbury, Mass. 10 cents.)

If anyone has not sufficient common sense and rudimentary knowledge of the Bible to cope with Mrs. Eddyism, this pamphlet ought to be a sufficient pulverizer. The argument from numbers on behalf of Christian Science is merely convincing proof that so many are destitute of insight and knowledge.

"The Unity of the Spirit." By H. W. Hobden, Vicar of N. Grimston, York. (Skeffington & Son, London. 2s.)

The author is well known as a clear, illuminating, eminently practical writer; and in many respects he fills the place left vacant by Sadler. This little book, so far as it goes, is a lucid exposition of the work of the Holy Ghost; and it certainly supplies a felt want. For there is no little confusion of thought—not by any means altogether confined to the laity—as regards both the personality and functions of the Holy Ghost. Curiously enough, rich as the Anglican Church is in theological treatises, a lucid detailed exposition of the place and work of the Holy Ghost in the Divine Economy is still a thing to be desired.

Jonathan Edwards' Sermons. (The Macmillan Co., New York. 25 cents.)

Seven sermons edited by W. Gardiner, Professor of Philosophy in Smith College. The introduction is a very good sketch of Edward's life and of his methods, and is distinctly interesting, but the sermons only serve to show out of what a house of bitterness and bondage modern teaching about God had made its exodus.

"The Crisis." By Churchill. (The Macmillan Co., New York. 25 cents.)

This is another volume in the publishers' cheap re-issue of novels which have already won a place that is unassailable. It is needless to say anything about the merits of the book, and, indeed, it would be hard to find new phrases of commendation. There is a good deal of truth in the story of the London rough who justified his silence by remarking that his opponent "had used up all the good words." H.H.

MAGAZINES.

The **Atlantic Monthly** finishes its serial, "The Common Lot," a remarkably well-written, clear-cut story it is. Edith Wharton tells a curious tale in her quiet, elaborate way, of a strange life-drama acted out in an old Italian house. Starr Jordan and Lyman Kellogg write of Stevenson's South Sea home, and the former testifies to the beneficial influence of the missionaries. Ruskin lovers will delight in his letters, and there is a finely critical paper on Hawthorne by Bliss Perry, the editor of the magazine; and a paper on the Selborne of Gilbert White will certainly not be passed over by a discriminating reader.——The **Cosmopolitan** for August is interesting, as usual, and the first article on the Submarine Boat will be read with interest just now. "Modern Manners and the Unmannerly Age," by Mrs. Cornwallis-West, is a much needed protest, for it often seemes as if the grace of good manners was vanishing from the ways of the world altogether.——The **Pilgrim** brings a very good ten cents' worth, and has a kindly regard for everybody's wants and does not forget the children.——The **Delineator** must always appeal strongly to the superior moiety of the race, but we invariably realize a very uncomfortable sense of our masculine inadequacy to deal with its fascinating color pictures of the last sweet things in gowns and other mysteries. But there are always good reading besides and excellent illustrations. H. H.

Thomas Whittaker announces for publication in the early fall a volume of sermons by the Rev. George Thomas Dowling, D. D., rector of Christ Church, Los Angeles.

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The John Tennant Memorial Home

The Directors of the John Tennant Memorial Home at Pacific Grove are seriously considering the adoption of a system of Life Membership, on payment of a lump sum for admission to the Home. Meanwhile, until further notice they offer rooms, not at present occupied, to clergymen and teachers, for a small addition to the regular rate charged for admission, which is twenty dollars a month in advance. Applications should be addressed to the Secretary, Mr. A. Blohm.

The Clerical Seminar will resume its sessions on Monday evening, August 29th, at the Occidental Hotel. The topics arranged for the winter's work cover a series of studies in Liturgics which promises to be both interesting and helpful.

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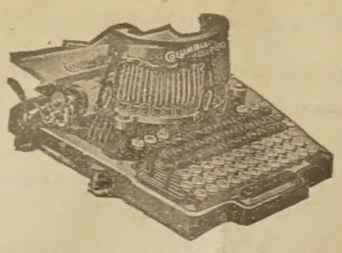

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